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# Alauddin Khilji Sultan Alauddin History In Hindi

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Part 01 - Sultan Alauddin Khilji - The Facts, The Truth \u0026amp; The Conspiracy | Jalaladin Khilji \u0026amp; Throne Part 01 || sultan alauddin khilji || aslam rahi ma | audiobook | Spoken Adab Real Life Story and History Of Alauddin Khalji and Padmmavati | Urdu / Hindi Real History Of Sultan Alauddin Khilji - Moulana Raza Saqib Mustafai - History Bayan Alauddin Khilji History in Hindi \u2022 Alauddin Khilji for Upsc \u2022 Medieval Indian History \u2022 Khilji Vansh L9: Khalji Dynasty | Alauddin's Campaigns | Sultanate period | Medieval History by Mahipal Sir #UPSC History Of Alauddin Khilji \u094d\u094d\u094d\u094d \u094d\u094d\u094d\u094d \u094d\u094d\u094d\u094d \u094d\u094d\u094d \u094d\u094d\u094d\u094d \u094d \u094d\u094d \u094d\u094d \u094d\u094d\u094d \u094d\u094d\u094d\u094d ||SULTAN ALUDDIN KHILJI || Alauddin | Most powerful Ruler of the Khilji Dynasty | Target SSC / RRB / BPSC 2022 | By Divya Maam Padmaavat | Scene 5 | The Friendly Move | Deepika Padukone | Ranveer Singh | Shahid Kapoor Bharat Ek Khoj 26: Delhi Sultanate, Part III, Padmavat \u0026amp; The Tughlak Dynasty Allauddin Khilji \u094d\u094d \u094d\u094d\u094d \u094d\u094d\u094d \u094d \u094d\u094d Padmaavat \u094d \u094d \u094d\u094d \u094d\u094d\u094d \u094d\u094d! | Tarikh Ep.72

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## **ANAYA DURHAM**

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*World History* Pearson  
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336 Foreword The  
administrative  
machinery of the Delhi  
Sultanate was run  
mainly by three  
ministries—the Diwan-  
i-Wizarat, the Diwan-i-  
'Arz and the Diwan-i-  
Risalat. While some  
work has been done on  
the first two, an in-  
depth study of the  
Diwan-i-Risalat—which  
dealt with religious  
matters, stipends and  
pious foundations—has  
largely remained a  
desideratum. Mr. A. D.  
Khan's work goes a  
long way in filling this  
gap in our historical

literature. With his extensive knowledge of the contemporary and modern literature, he has tried to put the institution of sadarat in its proper historical perspective. His contribution deserves approbation by all those interested in medieval Indian history and culture. Discussing the origin of the office of sadr, Khwandmir observes in his Nama-i-Nami that Malik Shah Seljuqi had established this office as he was desirous of having a learned man at the court to represent the cases of Syeds and 'ulama' and to manage pensions, stipends and endowments. In course of time the office of sadr became the chief authority dealing with all religious matters and provided institutional liaison

between State and Religion. Mr. Khan has very ably traced the evolution of sadarat in medieval India and has shown how the scope and conspectus of its work differed from period to period. The Diwan-i-Riyasat was headed by two important officers, the Qazi-ul-Quzat and the Sadr-us-Sudur. During the Sultanate period these two offices were entrusted to the same person who thus came to exercise great authority in judicial matters while his patronage to scholars, religious men and the indigent people enhanced his prestige. The muhtasib (Censor of public morals), who functioned under the aegis of this department, enjoyed some economic powers also pertaining to the

market. Thus the institution of sadarat became a very influential wing of the administrative machinery and both the pulpit and the chair came to be controlled by the sadr.

Notwithstanding all this authority, it would be wrong to think that the sadarat or the 'ulama' bound to the state chariot regulated or influenced the policies of the State. Beyond creating a lashkar-i-du'a and providing state help to khanqahs and madrasahs, the sadarat had no say in administrative matters as such. It enjoyed religious prestige but wielded no political power. The Sultans were guided by exigencies of the political situation and formulated zawabit (state laws which had

nothing to do with shari'at laws) to administer the country. The advice of Syed Nuruddin Mubarak Ghaznavi, Qazi Mughis and others was never heeded by the Sultans. Barani's political realism made him appreciate that in matters of government the Sultans looked to the precepts of the legendary heroes of Iran rather than the religious precepts and principles of the jurists. The Delhi Sultanate maintained the Diwan-i-Sadarat with all enthusiasm and extended all patronage to its functionaries but the strings of administration were entirely in the hands of secular authorities. The function of the institution of ihtasab was to check immoral behaviour at public

places. Under rulers who were themselves sunk in debauchery—like Kaiqubad, Mubarak Khalji and others—the muhtasib had to watch helplessly rapid deterioration in public morality. Under 'Alauddin Khalji the institution of ihtasab gained unprecedented prestige. The Sultan's strong measures against drinking, prostitution etc. strengthened the functioning of the Department. Maulana Ziauddin Sunnami's Nisab al-Ihtasab gives a very good idea of the matters dealt with by the Department during this time. His book became popular in Muslim lands also. Mr. Khan's work will be read with interest as it does not merely deal with the theoretical

aspect of the institution of sadarat but gives a very lively account of the actual role of individuals involved in its functioning at different levels. He attempts an analysis of the different approaches of the 'ulama and sufis of the period and traces its interaction in the broader framework of medieval history. It is hoped that Mr. Khan's work will be read with keen interest by all students and scholars of the history of medieval India. K. A. Nizami (Nizami Villa, Aligarh)  
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Disha Publications  
Meera Bai, one of India's most well-known mystic poet is

also a Rajput princess of the Rathor clan. Married to Mewar's Crown Prince Bhoj Raj, son of Rana Sanga, the most chivalrous and powerful warrior king ruling medieval India's largest and wealthiest Rajput kingdoms, her charmed life revolves around her love for Krishna. Passionate and devoted to her divine consort, this retelling of Meera's story is a celebration of her life as a princess, a brave daughter-in-law of Mewar, a poet, and a seeker of divine union with her God. Steeped in Rajput traditions, customs and folklore, this novel explores the relationship between the physical and the metaphysical.

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Ramya Sreenivasan



investigates these legends and traces their subsequent appropriation by colonial administrators and nationalist intellectuals, for varying different political ends. Using Padmini as a means of illustrating the power of gender norms in constructing heroic memory, she shows how such narratives about virtuous women changed as they circulated across particular communities in South Asia between the sixteenth and early twentieth centuries. This book will interest historians of memory, gender, community, culture, and historywriting in South Asia. Illustrating how enduring legends emerged out of particular precolonial repositories of

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the advent of European companies, and the eventual establishment of the British in Bengal. keeping in mind that the history of medieval India has not moved in a linear fashion, and that much of the period saw phases of expansion and realignment of political attributes, this book contributes to a deeper understanding of the much misread period of Indian history with a view that takes into account the resultant interface between the political, social, economic, religious and cultural elements and devotes to this crucial period the attention it deserves. *History of Ala-ud-Din Khilji* Penguin  
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